

The growth of democracy, the changes of social life and the great philanthropic movements of the day, each impose new duties upon the church and involve it in new relationships. There has been also an enlarging of the idea of the scope of church work. The individual is no longer satisfied with possession of personal salvation nor is the local church content alone in its own prosperity. Co-incident with all this has come a quickening of the life of the church through the Young People's movement, which brings with it the question of how we shall best train our young people for this great work. By this question it is not meant to emphasize unduly the method or organization. There is not so much a need of new machinery as there is of more life into the old machinery. We do well to study the method of the Master in this regard. He choose twelve that they might be with Him in intimate fellowship. Socrates employed the same method in promulgating his philosophy. To be with Christ in a receptive mood is to anyone in itself a liberal education.

(1) A knowledge of the truth is essential to the establishment and conservation of our faith. There is a time when love is satisfied simply to love, but later in its progress of development love asks questions. We must have our young people fortified in a knowledge of the truth if they are even to stand to say nothing of doing aggressive service. Perhaps nothing is more characteristic of the present age than the interrogation point. Scientific enquiry, biblical criticism and changes in theological doctrine are all illustrations of the spirit of the age. Intelligent acquaintance with the word of God is our rock of defence amid all this. (2) The habit of devotion, of fellowship with God, was the habit of Christ's life. What we are is unspeakably more important than what we do. The New Testament makes a clear distinction between works and fruit. What we are gives character to what we do. (3) The Master in dealing with His disciples emphasized the necessity of the presence and power of the Holy Spirit. These then are the three primary and fundamental elements in "training for service," a knowledge of the truth, the habit of devotion and the endowment of the Holy Spirit.

Friday evening brought together another very large congregation to hear addresses by Rev. W. B. Hinson, M. A., of Moncton, N. B., on, "Our Young People United," and another by Rev. E. E. Chivers, D. D., on "Missions; an apologetic."

Mr. Hinson said in substance,—I tell our Moncton Young People that I want them converted on the Damascus road. Saul said, "Lord, what wilt Thou have me to do?" I tell our young people to spend their vacation out near to Horeb where

they can hear the Eternal Spirit saying, "What doest thou here?" The churches represented here to night need, more than they need anything else, to be converted on the Damascus road. I would like to have written over the door of my church, as I see written over the doors of many work-shops in your city, "Loafers will be ejected." The motto of the B. Y. P. U.'s every member should be like that of the Prince of Wales, "I serve." There is one thing in the world better than a saved soul, that is a saved soul plus a saved life. The highest type of conversion is not the dying thief type. It was good for that man to reach Paradise, but it was better for Paul to be converted on the Damascus road. God can save a lost soul, but there is one thing God cannot do, God cannot save a lost life. A mis-spent youth is a mistake you can never undo. You may shade your whole life by evil lasting not thirty minutes. You may place yourself where great usefulness may be denied you by a single false step. You may say no to God and He may take you at your word. Young people, you are digging the channels through which the life of the first part of the next century must flow. See that you dig well. You have come into possession of a great kingdom. Bekingly. Get converted on the Damascus road. I tell our Baptist young people to be Baptist young people, not Methodist young people, not Presbyterian young people. I respect the Methodist man 365 days in the year. I respect the Presbyterian, who, if he wake in the night unexpectedly, is a Presbyterian still. I expect Baptist young people to be Baptists from scalp to heel. As Baptist young people we should know the men who laid the foundations of our Baptist body. As Baptist young people we should know this Book. The word of the Lord is wheat when all other words are but chaff. Is there not a danger of our ceasing to pray? It is well for you to cease listening to me and listen to the Almighty God talking to us both. I have been pained and grieved by noticing among our young people a disposition to ignore the Holy Ghost to such an extent that I have sometimes feared that some of the young in our B. Y. P. U. meetings might say, "We have not so much as heard whether there be any Holy Ghost." The old Scotchman was right who said, "Hold with your old friend the Holy Ghost for if you grieve Him away you will not so easily get Him back again." I fear that we sometimes believe that the Holy Ghost is required in the work of conversion alone. Do you B. Y. P. U. leaders ask the Holy Ghost to direct you in the selection of your hymns. Do you pray over the selected topic. Do you committeemen ask direction of the Holy Ghost. Baptist young people, be careful lest you

grieve the Spirit of God. May I also suggest that you be not quite absorbed in the B. Y. P. U. meetings. Frequent all the services of the church. The conference belongs to you young people as much as to the older members. Do not grieve the older folk. Avoid being overshadowed by the older folk. And finally it is well for you as Baptist young people to be united. I believe the C. E. movement to be a magnificent movement but I believe the B. Y. P. U. movement to be a more magnificent movement. I occasionally attend a young people's meeting which reminds me of Joseph's coat. I like to see a meeting like Christ's garment woven, throughout. Be united in your meeting. Be united in the work of the local church. Be united in the general work of the denomination. Young man, if you want an education, go to Wolfville to get it. If you want to help missions, do it through the agency of your church, and don't let a single dollar be spent that does not go through the treasury of the church. Let us be united in the service of the Lord Jesus Christ.

Mr. Hinson was listened to with marked attention and his pithy, pungent sentences were much appreciated.

We regret that lack of space forbids our giving more than a few sentences of the able address upon "Missions; an apologetic," by Rev. Dr. Chivers. There are to-day the echoes of a revived antagonism to foreign missions. Impatience with the apparent lack of progress in missions is explained in part by the rapid advance in all things. But there are some things that will not accommodate themselves to the accelerated pace of our rapid progress. Then there is a danger of overlooking the actual results. The enterprise of foreign missions scarcely spans a century. It has been a period of laying foundations. Yet progress more rapid than the Christianizing of the Roman Empire or of modern Europe has been made. There are to day more than a million communicants in the churches of the Protestant missionary societies of the world. But we must not estimate results in this way. There must be borne in mind the moulding influences of Christianity. The lines along which the great missionary movement is projecting itself into heathenism are (a) Evangelistic (b) Educational, (c) Medical, and (d) Industrial. The speaker dealt with these at length and drew convincingly the conclusion that missionary enterprise is no experiment. The issue is certain, as sure as God is God.

The convention was felt to be quite up to previous meetings in its general aspects, while it exceeded the average in spiritual and intellectual strength. Not a little was added to the interest and

(Concluded on page 7.)